

MOUNTAIN LIFE & WORK

EDUCATION and VALUES

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ON WAYAH BALD, A Sonnet

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KENTUCKY RIVER DAYS

Herman Estes

**SPRING 1948
VOLUME XXIV
NUMBER 1**

MOUNTAIN LIFE AND WORK

ORGAN OF THE COUNCIL OF SOUTHERN MOUNTAIN WORKERS

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MOUNTAIN LIFE AND WORK

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Kentucky River Days

HERMAN ESTES

Having spent the greater part of my life in the vocation of woodworking and for many years in the finer arts of the craft, such as building and reproducing some of the old masterpieces created by our early ancestors, I was thinking we might well pause and consider some of the hardships of our early forefathers in the business of the logging industry.

Born and reared near the junction of the three forks of the Kentucky river in Lee County near the town of Beattyville, I saw as a boy some of this early industry, and heard my father and his friends tell of the "river days" as they called them. To me then, they were tales of great adventure but they seem to me now, as I recall them, far more than that; it was man's struggle to survive and to hew out of this mountain wilderness a better future for all of us. Their tales were full of romance, adventure, hardships, and many times heartaches as well.

As one instance, my father and his friends had worked all winter cutting and felling the logs, hauling them many miles by ox team to the river, rafting them together to have them ready to run out when spring tides came in March, April, and May, and then starting the logs on the one-hundred-eighty mile run to Frankfort to the mills to be sold. They started out in high spirits for they were soon to receive cash for the long winter work, but there were so many dangers to be encountered on the way that nothing but hardy pioneers would start such an undertaking. This particular trip ended in disaster, the raft piling up against the buttment of the Clays Ferry bridge and smashing to pieces. The result of their winter's work was gone and one man drowned but they were not to be defeated—not these men! They

patiently gathered the wrecked logs together and again rafted them farther down the stream. Some of the logs were lost and even today after more than fifty years logs are found buried under silt and in drifts.



Splash dam

These hardy men came down the river from the very head waters, up where the stream was so small and narrow they could not raft the logs together but had to float them out loosely by building splash dams and impounding the water, thus getting them down the stream till it was large enough to raft them together. I can well remember these men as they leisurely floated past my home. We could always tell the men from Letcher and Perry Counties by their colorful clothing. Dressed in homespun, their great plaid shirts and high boots homemade, yes, but you could see inside this homespun strong characters and hardy souls, and hearts as true as ever beat in the breast of men, hearts that would defend their rights till death, but would go through any danger to assist a fellow in distress.

Yes, this period of Kentucky history was one of the most colorful. Here I would like to tell of

Herman Estes attended Foundation School in Berea, Kentucky from 1911 to 1913. In 1933 he was in Opportunity School. He now lives in Brasstown, North Carolina.

some of the ways this logging was carried on as I saw and heard it first. The logs were cut and hauled, most of the time by ox team, to a designated spot on the river bank. Then they were lashed together by means of a piece of small timber called a tie pole placed at each end of the log. Through these poles a two inch hole was bored on into the log. Then a hickory pin was driven



Showing raft tied to shore

through, fastening pole and log together. This was repeated till the desired number of logs were in place, sometimes consisting of as much as fifty thousand feet. Then came the steering oar—a long piece of timber hewn down to form handle and a blade, this being the means of guiding the huge cumbersome craft on its journey. Before the start they placed a shanty or three-sided house in the center of the raft to shelter them from the weather; in front of this they placed a pile of sand to build their fire on to warm themselves and cook their food. Then the crew was selected, usually consisting of four men—two on the bow and two on the stern. One of these was called the steersman, and it was his duty to give the orders. He was selected first because of his knowledge of the river and second because he was a leader of men. When this had been accomplished they were ready to cast off the line and begin their run which lasted from one to two weeks depending on where they started on the river. Sometimes the entire trip was made without stop and sometimes they would run at day and rest at night. These runs were often made in the foulest of weather—ice, snow, rain, fog. It was times like these the steersman was put to the test, but a good steersman could run the darkest of nights simply by watching the sky line, thereby knowing the danger spots. They could be heard

all night long shouting their orders and singing.

Oh, yes, they could sing even under the most adverse conditions. Perhaps their singing of the mountain ballads helped to drive away some of their loneliness and fear, but on they would go—a never ending stream of logs—sometimes for two weeks. It was a hardy soul that could stand such punishment as this. So on down the river they went to Frankfort, the State Capital, where the great mills were located which were to transform the logs into lumber to be shipped to all parts of the world: walnut to go to the craftsman to be made into beautiful furniture; oak with which to build stout ships to ply the sea lanes of the world; poplar and pine to build beautiful homes.

All this was bought at a price not in money value, but in stripping the mountains of their covering which held the rainfall and thereby stopped the erosion and washing away of the very life of the mountains down the same great rivers to the Delta. And so today with modern progress and modern living the people are forced to live on a pittance compared to the great wealth they once had. The settlers of this region were a hardy lot and only a people of that type could have survived.

It might be well here to mention some of the men who were prominent at this colorful time. Some I knew personally, and others my father told me about.

There were the Callihans on the Middle fork near the mouth of Canoe Branch. Ed Callihan ran a general merchandise store and served a vast area. In his store the mountain folk could purchase some of the manufactured goods to supply their every day wants but all of this had to be transported by flat boat manned by men and by oxen, up over many swift shoals—a dangerous job in itself. These boats were huge cumbersome craft but had a great carrying capacity holding a car load of flour. When arriving at the unloading place, many times the goods would never get to the warehouse but would be carried away by the mountain folk right off the barge. His margin of profit in actual money was very small but the returns he reaped in comforts of life were great. Yes, Ed Callihan was truly a great man.

There were other great river men such as the Terrys—Uncle Ike, Uncle Jake, Uncle Miles—who lived



Courtesy of Russell Sage Foundation
Rafting on the Kentucky River

at the mouth of Turkey Creek. Only a few years ago Miles' forms for making copperware could still be found in the top of a large white stump. At one time the Terrys owned countless acres of the timber in these mountains and marketed most of it down the river. Farther down lived the Crawfords—Uncle Oll, Uncle Arch, and Uncle Owen. It was Owen who owned the only slaves in the mountain region and who freed them at the outbreak of the Civil War and gave each one a mule and forty acres of land. Some of the descendents of these slaves live in this community and still bear his name. I have sat by his huge fireplace—this fireplace took a seven foot log and was built by slaves of brick burnt by them—and listened to him tell of his coming to the mountains; how at Christmas time he would gather his slaves telling them to get a back log for the fireplace and as long as it lasted they could have Christmas. They would go down to the river and get a log soaked with water that would sometimes burn for two weeks, but no matter where they got it his promise was always carried out.

Then there were Sam Spicer and Uncle Joe Strong who once rafted some walnut logs and somewhere on the way while they were resting for the night the current turned the raft over. When day came and Uncle Joe saw all the knots and defects on the top he refused to own them because he said "You know I wouldn't raft sech a looking thing as that!"

Another was Uncle Ike Terry whose raft got caught in a huge whirlpool at the mouth of Big Sturgeon Creek and went around and around all night actually going nowhere. Near the dawn he remarked that in every house they had passed that night there was fiddling and dancing—which was just what they were doing at Mr. Brandenburg's who lived just across from the whirlpool.

Jerry Crawford, Tink Mays, Lucin Dunaway, John Estes, Sam Gabbard, Roland Stone, and many, many others contributed their part to this great era. Most of these men are gone but some still live. Their minds are just as clear today and they will tell their experiences to any one who will listen. When these river men arrived at Frankfort they disposed of their logs, usually carrying back cash on their person—maybe twenty or thirty thousand dollars—for they had to pay their hands when they got back home, loaded their equipment on the train and rode to Lexington some thirty miles, then boarded the stage to Irvine another fifty miles. From there on back into the mountains, it was all on foot, no matter how far up the river they had come. The equipment consisted of axes, cooking utensils, and sometimes one hundred and fifty feet of one and a half inch manila rope used in tying the raft up to a convenient tree. Many of the huge sycamores on the river edge bear the scars of the ropes today. So on and on went these men till the next spring the process was repeated all over again.

My father could tell me of the first match he ever saw, the first cook stove, the first manufactured broad-ax used for hewing the timbers to build homes. I have his broad-ax today, worn to a shadow of its former self, but it would be impossible to tabulate the house logs and, later, cross-ties for the railroad that he hewed with it. Yes, back down the river, year after year, till progress pushed the railroad farther and farther into the mountains and sawmills got farther and farther up stream from Frankfort to Irvine. Then up to Beattysville, where the Swan Day Lumber Company operated for many years, and on to Quick-sand where the last great cut was made.

The timber industry is gone, and with it went one of the most colorful eras of the mountains of Kentucky, and some of the most courageous men Kentucky ever produced.



Courtesy of Arthur Dodd

Bottom lands put to farm use

Farms And Forests Of Eastern Kentucky In Relation To Population And Income

JOHN H. BONDURANT

This is a report of a study of the land resources of Eastern Kentucky—what they are, their condition, their use, and particularly how they might be used for greater benefit to the people. The study was made between 1942 and 1945, but much of the detailed data on population and forest resources was based on the latest census reports then available, those of 1940. However, physical conditions of the area and characteristics of the people, change little from year to year; the situations and problems with which this article deals are therefore generally the same now as during the specific period studied.

The location of the study was a 37,000-acre area within Breathitt County, centered around the community of Quicksand. In its economy, society, and basic resources, the Quicksand area resembles many of the communities of Eastern Kentucky and of the Southern Appalachian highlands. Its dense, rural population depends very largely upon part-time, subsistence farming for a living. Yet the area is essentially non-agricultural in respect to resources, the only prime farming land being narrow ribbons of bottomland bordering streams between the steep, sharp-ridged hills and amounting to less than one-twentieth of the whole land area.

Because the Quicksand area exemplifies, sometimes in acute form, the kind of economic and social predicament faced by many Southern Appalachian people in making a living from their

land resources, this study is in reality an analysis of the problems pertinent to a wide region, and many of the principles developed should be of interest throughout that region.

RESOURCES AND THEIR USE

People, land (with its farms and forests), and a small industry and trade are the economic resources of the Quicksand area.

People

This area is significant to the rest of the world more for its people than for its physical resources. From its families many young people go to jobs in a score of states. But in a study of local resources the people are important also because they hold the answers as to what can and shall be done with the land.

Most of the people in the area are engaged in farming (about 70 percent—twice the proportion in central and western Kentucky); the rest are employed in forestry, mining, manufacturing, trade, or services. Many of the practices used in gaining a livelihood are based on folk knowledge rather than on formal training. Tools are used, but few machines. Units are small and operations are simple. Members of the labor force in the area have common skills, but are not highly specialized; yet they have sufficient diversity of experience to permit the acquisition of skills.

In 1940, most of the money the people received came from the occasional work they did outside the farm and forest economy, though much came from relief work, pensions, allowances, gifts, and other gratuities. The low incomes of families, the variety of sources of income, the prominent contribution of gratuities are symptoms of the failure of the resources to support the population adequately. The level of education in the area is not high. Local resources for school support are meager, development of educational facilities is retarded, and local attitudes do not fully support regular school attendance. In Breathitt County in

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1940, only about half the people 25 years old or older had completed more than 6.3 years of schooling.

Land

The Quicksand area is drained by the North and the Middle Forks of the Kentucky River and their many, winding tributary branches. Along the two main streams and in the lowest reaches of the principal tributaries, the alluvial bottoms are relatively wide: at least 100 feet and in some places as much as 1,000 feet or more. In the middle courses of the secondary streams the valley bottoms are typically 50 to 75 feet wide, narrowing rapidly in the upper reaches and small branches until they disappear. The fertility of much of the bottomland is replenished from time to time when the bottoms are inundated by floods and given new deposits of silt. Nearly all the bottomlands have been cleared and put to farm use.

At the heads of the branches and their tributaries and fanning out into the hollows that merge with the hillsides are the coves, a second major distinct type of land in the area. The coves occupy a sixth of the land surface. Their soil is relatively deep, well drained, well supplied with organic matter, and perhaps second in fertility only to bottomland soil. However, only a small fraction of their area is cleared for farm use. They are the most productive of the major forested sites.

Rising directly from the bottomlands and above the coves are the hillsides which comprise the remainder, and by far the greatest portion, of the land area. These hillsides are of remarkably uniform slope, averaging about 50 percent. They rise to a height of 500 to 600 feet above the valley bottoms, terminating in sharp, narrow ridges often not more than 10 feet and seldom more than 50 feet across. The bases of some hills, especially those bordering the major streams, are formed of relatively gentle slopes (less than 30 percent). The total area of such slopes, however, is small. Practically all the gentle slopes and a substantial share of the steep slopes have been cleared for farm use.

The land of the Quicksand area is held mostly in farms and other small properties, and nearly all (98.3 percent) is in private ownership. Farmers and nonresident landlords owned 300 tracts (260 of which were being operated as farms in 1940),

ranging in size from one to 780 acres and averaging 93 acres. There were 16 other small tracts—school, church, or business properties—ranging from less than an acre to 20 acres. All these tracts comprised 74 percent of the area. The remaining 26 percent consisted of 12 tracts ranging from 140 to 1,800 acres, held by individuals, companies (land, timber, and coal), or the state, for other uses than farming.

Farm Resources and Management

Farms of the Quicksand area are almost all part-time, subsistence farms, producing chiefly garden crops, corn, and livestock products for home use. The farm provides a place to live, a source of food, and a base of operations from which workers may go to earn a small income in outside occupations.

There were (as of 1940) 414 farm-family units in the area, having an average of 4 acres of bottomland and 24 acres of other cleared land each. About 30 percent of the units were on the main streams, where bottomland is relatively plentiful; these contained an average of about 7 acres of bottomland. The remaining majority, on streams and branches of small or medium size, have a little less than 3 acres of bottomland each. The chief resources of the typical farm family are the cleared land; about 60 acres of forest providing timber for home use and sale; a house, usually of box construction; a garden; and a small log barn.

The 414 family units were located on about 260 farm tracts of separate ownership. Of the operator families on these farms, 210 were full or part owners, 50 were farm tenants. Of the 154 other families resident on the tracts, about 110 were sharecroppers and 44 were rural residents whose chief farm enterprise was a garden.

Garden and truck crops for family use and occasional sale, together with corn as livestock feed and for the table, were the principal crops produced on most units. These crops, along with soybean, lespedeza, or small-grain hay for livestock roughage to supplement the corn stover, and perhaps a patch of burley tobacco to increase cash income, made up the usual crop program. The livestock program includes one or more cows as a source of dairy products for home use, veal or dairy calves for sale (the principal cash livestock

items), a few chickens, one to three pigs fattened for home use from purchased feeders, and, on about half the family units, a work horse or mule.

Outmoded farming practices are followed on most units, especially those on small streams. To increase production, there is need for use of more selected seeds, better-balanced livestock rations, and improved livestock and poultry. Although such practices would usually require more cash for farm operation, increased production would more than justify the increased expenditure. For example, better seed potatoes, hybrid corn seed, good-quality garden seeds, and more seeding of grass mixtures on cropland would all increase output more than cost. Also, purchase of more protein supplement for the cows, chickens, and hogs; production or purchase of better-quality hay; and use of better livestock would more than pay their way on most farms.

The returns on the farm business tend to be small, chiefly the value of products consumed by the family. This is heavily supplemented by off-farm earnings. The annual income of the average farm family is made up about as follows (1940 data):

Cash Income

Farm income (mostly from calves and livestock products)	\$ 99
Farm expense (mostly feed, seed, and fertilizer)	115
Net farm income (deficit) minus ..	16
Forest products sold	8
Off-farm earnings and gratuities	236

Total net cash income \$228

Subsistence Income

Farm products used by the family ...	\$321
Forest products used by the family ..	26
Total subsistence income	\$347 ¹
Total family income	\$575

¹ Includes rental value of dwelling and value of home-mined coal, prorated between farm and forest. All products are valued at local prices.

Topography and size of operation distinctly limit or even prevent the use of horse and tractor

power. Because time-consuming hand methods of operation are followed, farm production calls for an enormous expenditure of labor per unit of output and the returns to labor are low. For example, on the average hillside, production of an acre of corn (15 bushels) calls for 114 man-hours of work.

To obtain most of the cash earnings, members of the average family spend about 90 work-days per year off their farms in Breathitt County, elsewhere in Kentucky and in adjoining states. Gratuities, consisting of cash gifts from members of the family who have left home, various government pensions and allowances, average about \$55 per year.

Forests and Their Management

Small-scale forest ownership is the rule, three-fourths of the forest area being part of farms and other small tracts. Most forest owners have less than 100 acres of woods, and over half have less than 50 acres. Ownership of the forest is highly unstable; half of all owners have held their tracts less than 10 years, one-third for not more than five years. Of the tenants, half have lived in their present location only one year with 80 percent for five years or less.

Many problems must be solved before the forests may yield increased returns through management. Outstanding are the need for removing from the forest the inferior trees that occupy space and reduce yield and the need for controlling forest fires.

High forest productivity under good management is a long-time goal, for full timber yields cannot be reached for a whole forest generation, 50 to 100 years. At the end of that time, the average yield per acre per year could be built up to about 160 board feet of sawlog timber and 40 cubic feet of other usable wood—five to seven times what was harvested annually from the average acre in the years from 1937 through 1944 (and the last three of these years were boom years of heavy timber cutting for war). This is the ultimate goal, but even the first yields under good forest management, in the decade following a high initial cut to remove inferior timber, should be about 60 board feet and 20 cubic feet per acre per year—two or three times the harvest of recent years.

Industry, Trade, and Transportation

The Quicksand area is essentially nonindustrial. A small-scale logging and wood-using industry based upon timber resources, however, has existed in the area for some years and is susceptible to moderate expansion.

Timber resources, indeed, have supported virtually all the industrial activity that the area has seen, and for a brief period in the past such activity was considerable. The lumbering boom of 1880 to 1920 brought into the area and its environs a number of large sawmills of both the circular-saw and the band-saw type, stave mills, wood-distillation plants and many small, portable saw mills. One of the largest hardwood lumber mills ever operated was located at Quicksand and employed about 500 men at the plant, in the extensive yards, in the woods and on the logging railroad. The products of these plants were sent into the national market.

However, for the present at least, timber processing and marketing face large handicaps, many of them arising directly from the fact of timber depletion. Much timber is of low quality and production is on a small scale, so that offerings are not attractive to the market. The typical industrial unit supported by sparse timber, the small sawmill, is badly equipped, inexpertly and intermittently operated and turns out poorly manufactured lumber. The industry can be placed on a more secure footing by mechanical improvements in the plants, education of operators, construction of more and better roads within the area so as to facilitate assembly, provision for the marketing services of assembly, and enlargement of plant facilities.

Factors Conditioning Land-Resource Use

In the Quicksand area, where steep, thin-soiled land is so extensive, physical factors relating particularly to this type of land are major determinants of land use. Cultivation of these steep lands is not merely difficult because of their steepness and stoniness; it is essentially a temporary use, sowing the seed of its own destruction through continuous soil loss. Hillsides freshly cleared and cultivated thereafter tend to show continually decreasing yields as soil is eroded and leached and soil moisture holding capacity lost. In this respect cultivated crops differ from forest and well-

managed pasture, which tend to preserve the quality of the site or to improve it.

Also, the income derived outside the economy is a major determinant of land use. This outside income may be regarded as a form of subsidy to the land economy (though not necessarily a subsidy to individuals; in fact, they often provide the subsidy themselves). Such a subsidy permits the land economy to continue while it supplies its workers with insufficient returns to acquire the living they consider necessary, or even to recover their expenditure of capital on the land.

Subsidy comes to the land economy in the form of extra wages earned by its members, especially outside the area, in agriculture, industry and trade; payments for work relief; contributions sent home by members of the family who have migrated elsewhere; and payments of pensions, direct-relief allotments, home mission aids and other gratuities. These are direct cash payments to members of the economy and are exclusive of the other indirect forms of subsidy, such as provision of roads and schools, which rural areas in general may receive.

Two types of social factors are influential in land use: first, the number of people and second, the social organization.

In the Quicksand area, the population normally includes large numbers of children and youths, many of whom, before reaching full adult status, move into the channels of outward migration, leaving smaller numbers of people in early and middle adult life. One effect of this age distribution is a generous provision of young people to the labor force.

Labor mobility, too, makes for changes in the labor supply, and the workers of the Quicksand area are highly sensitive to outside demand in the short run. During periods of general industrial prosperity, when many people leave the area, land is shifted from cultivation or pasture to forest use. In depression, the reverse occurs.

Social organization with its accompaniment of folkways and social processes affects land use in many ways, often difficult to isolate. Traditions and customs of the people and the habits of individuals determine uses not to be justified on purely economic grounds.

(To be concluded in the next issue)

Seeing And Sharing

JEAN HANSON

When the mountain forests were covering themselves with glorious deep fall colors the annual Fall Study Tour left Berea by chartered bus. The tour members were drawn from Kentucky, New York, Tennessee, Virginia and North Carolina. Schools, churches, craft and community centers, T.V.A., cooperatives and health services were visited. These presented challenging and stimulating programs.

Fortified with road maps and descriptive materials the group started off in a gay humor making rich friendships with their bus companions, who shared a love of engaging in work motivated by Christian principles.

Annville Institute, a Christian training center at Annville, Kentucky, was the first stop. This school specializes in vocational training. The shop, the laundry, and the kitchen with wide windows flooding spacious rooms with sunlight gave a sense of dignity and order and the thought of being a pleasant place to work and train.

A generous welcome greeted the party at Wendover, Kentucky, where they had to leave the highway and invade the hills on foot or by jeep. Mrs. Breckenridge charmed the visitors by a rich, thrilling account of the growth of the Frontier Nursing Service. She brought depth and meaning into the splendour of devoting one's life to helpful service to the isolated. She told of the three thousand "Frontier" babies who grew up and went into the service of their country and passed their medical examinations with higher ratings than mountain boys from other areas.

A visit was paid to the stables, clinic, and housing quarters. The visitors noted with what kindly thought a halter had been placed at the door of each building so that each staff member could rush to the rescue of her faithful horse in case of fire. The tourists were conducted through the trim, homey hospital at Hyden, staffed by efficient and friendly nurses.

A beautiful morning drive brought the tour members to Norris Dam. The T. V. A. project was vividly presented by a guide who used

large charts to illustrate the flood control program. After a visit to the power plant the group proceeded to Knoxville, Tennessee, where movies and a speaker did full justice in presenting the conservation program of T. V. A.

Gatlinburg, Tennessee, at the entrance to the Great Smoky National Park, is a center for the craft industry of the Southern Appalachians. Here is located the office which serves the area through the Southern Highland Handicraft Guild, Southern Highlanders, Inc., and the Craft Education Program. The tourists had an opportunity to visit Pi Beta Phi Settlement School, hear something of its history and present status and feast their eyes on its attractive shop full of beautiful handcraft.

Oh's and Ah's were expressed at the colorful wall paintings in the office of the Home Economics Department at the Cherokee Indian School. Smiling shyly, youngsters were making trim baskets with ancient Cherokee designs woven with subdued colors made from natural dyes. Classrooms were enhanced by very gay curtains which had been dyed and woven from nylon strippings from parachutes salvaged by the army. Supervised work experience and development of skilled craftsmanship are features of the school program.

Campbell Folk School breathed a soft welcome as the voyagers arrived at twilight affording them just enough time before dinner to visit the impeccable, huge gabled barns, the picturesque forge, and the wood shop, sweet with the smell of clean, dry wood.

Everyone felt at home in the clean-cut panelled rooms where the furnishings blended in artistic arrangement. Dinner was followed by a group meeting in which Mr. and Mrs. Bidstrup and Dr. Folger unrolled the dramatic pioneering story of the founding of the Folk School in a community that welcomed them with joy. Conservation and co-operation together with teaching and preaching the best use of natural resources was the theme of this story. The evening was further enlivened with a merry program of folk dancing and an exhibit of handicraft. Testimony of the success of a dairy co-operative, a machine co-op-

erative and a farmer's union combined with modern demonstration methods taught by the school, was brought out by the fact that land which had once yielded fifteen bushels of corn per acre now came forth with one hundred and fifteen bushels.

Hiwassee College at Madisonville, Tennessee, outlined enthusiastically a curriculum motivated by Christian principles which would train young people for leadership in the rural church and make it an agency for unifying the community. On-the-job training was featured in their rural program.

Scarritt College Rural Center heartily welcomed the tourists for dinner and arranged a get-together in the library. Here the local county agent, the county superintendent of schools, craft workers and college faculty discussed their corporate concern in bettering the religious and spiritual life of the individual, the family, and the community. They commended a practical, balanced training for young Christian leaders that would aid them in problems of community reconstruction and the building of a finer town and country life.

The tourists enjoyed the drive over the lovely Cumberland Plateau rich with autumn colors. Calvary Parish at Big Lick, Tennessee, warmed the hearts of those anxious to see evidence of the success of the Larger Parish plan. Mr. Smathers beamed at the visitors as he told how he had placed *first things first* and had built the Church before the community house despite some criticism. He expressed real concern and understanding for the needs of his parishioners and showed how the church was sharing the problems of the community. A pioneer step had been taken by the church in introducing an intercultural race relations program at a vacation Bible School.

The staff at Pleasant Hill, Tennessee, entertained the group in a large pleasant room with a roaring fire. They testified enthusiastically to a keen insight into the changing needs of their community and were centering their attention on the support of a hospital and medical program. Doctor Metcalfe, Medical Director of the Uplands Hospital, spoke of the real service the Federal Government is giving in supporting and providing funds for the establishment of hospitals in rural areas. A successful medical contract program has been worked out for this community.

The staff at the Dale Hollow Larger Parish at Alpine, Tennessee, warmly welcomed the travelers into their homes for the last night of their journey. After a delicious dinner the enthusiastic people on the larger parish staff, representing three denominations, gave an appraisal of their work—the maintenance of a hospital, the establishment of a craft center, and the care of the forests. They were full of energy and ideas and they pictured their work against heavy odds with such warm joy that it was an inspiration to the visitors. The tourists wished them many blessings on their venture in making church furniture in their wood shop.

Sue Bennett College at London, Kentucky, brought the tour members together for their last meal. They were delighted to view a school which prepares students for Christian leadership and citizenship by providing experiences which develop attitudes and techniques for co-operative living.

The exchange of ideas is one of the best methods of learning. The tour was a success because we exchanged ideas with challenging and successful people. People of vision, people of courage going forth to meet daily problems strengthened by a love of God and a love of people.

As one reviews this inspiring "seeing and sharing" trip, these findings were noted: (1) in areas where county agents, T.V.A., churches and schools had encouraged effective agricultural methods there is increased farm income; (2) where an attractive recreational program exists and where relocated industries offer employment the young people are willing to stay; (3) an increasing number of people trained in the highland schools are finding their rightful place on the faculties of the mountain schools; (4) churches everywhere evidenced that they were thoughtfully forgetting selfish propaganda by making use of planning councils in a united effort to serve their communities; (5) adequately trained workers well versed in skills and techniques which would enrich community life were evident on every staff; (6) the tendency on the part of the church to meet the challenge of changing needs in its community by revamping its program; (7) and best of all, perhaps, was the general sense of peace and contentment about the young religious and lay workers who were devoted and happy about their opportunity to serve in community work.

Education And Values

P. ALSTON WARING

A group of European intellectuals met in Geneva to try to think through the social and cultural problems which the wreck and devastation of war had presented to the people of Europe. One man, a Frenchman by the name of Jean Guehenno, put his finger on one of the essential conflicts of our time, and pointed to all of us who are concerned with education for a better society, a basic problem. He said: "Individual liberty without social justice is bad liberty. Social justice without liberty is bad justice . . . If we don't watch out there will be another war, not between east and west, but between social justice and liberty."

This cleavage strikes right down to us here in the Southern Appalachians. It is not an ideological conflict between Russia and western countries. In thinking of some educational values against which we can work out our practical problems in teaching, we must be concerned with the problem of how to resolve this matter of attaining both personal and individual liberty and at the same time social justice.

We have talked about how to educate people so that they can have economic security. At once this comes down to whether we mean simply teaching skills or also teaching the ways by which a people can be assured economic security or social justice. Vocational teaching is important, but I need only point across the mountains to the TVA where, as you well know, a marvelous kind of teaching in community cooperative action is bringing economic security and, I believe, a truly better social justice.

Now I want to refer to something another man has said. I know that he has expressed what you believe in and probably feel deeply, or you would not be here at this conference. In one of his great addresses to the American people Woodrow Wilson said:

Mr. Waring is a farmer as well as the author and co-author of several books including *SOIL AND STEEL* reviewed in this issue. This is the address he gave at the Rural Youth Conference in October 1946.

"When I look back on the processes of history, when I survey the genesis of America, I see this written on every page: that the nations are renewed from the bottom, not from the top; that the genius that springs up from the ranks of unknown men is the genius which renews the growth and energy of the people. Everything I know about history, every bit of experience and observation that has contributed to my thought has confirmed me in the conviction that the real wisdom of human life is compounded of the experience of ordinary men. The utility, the vitality, the fruitage of life does not come from the top to the bottom; it comes as the natural growth of a great tree, from the soil, up through the trunk into the branches to the foliage and the fruit. The great struggling unknown masses of the men who are the base of everything are the dynamic force that is lifting the levels of society. A nation is as great, and only as great, as her rank and file."

I take it that it is your belief in people, the rank and file, and your conviction that both liberty and social justice are precious and attainable, that make you concerned with education. These, it seems to me, are basic democratic values.

Education in a democratic society should start with a belief in all the people, and that out of them society will be nourished and its levels lifted. This is not always felt or practised. We well know the discrimination in our educational system against the poorer districts, especially the marginal farm lands. And the traditional view has been that the schools should serve the employer. School boards have usually been dominated by employer interests as naturally as school superintendents join the Rotary Club. Back in the days of my boyhood there was a teacher of the sixth grade who put on the board in front of the class to be repeated every morning the brief motto: "Be businesslike." To be "businesslike" meant to be ready to fill a bill of specifications laid down by businessmen whose right to set the standards was never questioned. The justification for introducing most subjects in

the curriculum has been the needs of the business world. The three R's were taught, along with habits of neatness, docility, and not watching the clock, because employers sought these qualifications in their ideal clerk. As soon as science became important to industry, science laboratories appeared in the high schools. It is a fact not generally known that even art was introduced into the schools at the demand of employers who found it expensive to rely upon European designers and who wanted to develop some native talent ready to work for less pay. The concept of America as the great land of opportunity where any boy might start out without a cent in his pocket and, by practising honesty and hard work, rise to be a millionaire and marry the boss's daughter, has been taught by the schools as well as by Horatio Alger. The National Association of Manufacturers still enjoys the patronage of thousands of teachers who present to their classes the pamphlets and charts and films prepared to offer Big Business's interpretation of American life. Teachers who ventured, however, to try to balance such propaganda by inviting labor speakers or bringing labor papers into the school, found themselves called to the administrator's office for a friendly chat on the wisdom of avoiding "controversial issues" in the public schools.

Yet all the time the children in our schools came largely from homes of workers—farm workers, industrial workers, or white-collar employees. The owners of industry are few. It is therefore something of a tribute to the achievements of organized labor and farm organizations that leaders in education are now beginning to ask whether the schools are doing the kind of job which working people, who make up a great majority of the public, want.

If education in a democratic society should start with a belief in all the people, its second aim in our time should be to resolve the problem with which modern democratic society is confronted by those who place social justice above liberty, even as we have been wont to place liberty above social justice. The right to education, the right to work, are perhaps as much a part of democracy as the right to free speech, to worship as one chooses, and to representative government. But social justice, like political liberty, implies responsibility, and in my mind the job of education is to train people in

the art of cooperation and community participation. The three R's are not enough; occupational skills are not enough. Men must have practice in doing things together and in taking common responsibility. The cleavage between country people and organized workers grows largely out of the lack of any working together on common community problems. Again I can point to the TVA as evolving techniques through which country people and city workers are beginning to share community responsibilities and are thus lessening conflict.

Now I understand from all that we have been saying together these two days that we are concerned here chiefly with country education. I am a farmer, and I live in the dairy and poultry and general farming area of eastern Pennsylvania. I have come with the eye of a countryman, and I am terribly interested in all that I have seen and heard in my all-too-short visit to eastern Kentucky. I see here, as in my own county, industrial society pressing on the farming people and changing them.

This is inevitable. In some ways it is good. In every way it is a challenge. The net movement of people is away from the country to the city as technology makes it possible to produce more on the land with fewer workers, and as both economic conditions and a greater knowledge of soils push more farmers off the marginal lands.

As a farmer I have pondered a good deal on the matter of what kind of education we country people need in a changing world, a world where industrialism is dominant, and where farming requires more skills and more capital than ever. I cannot, of course do not, speak with any particular reference to eastern Kentucky, for I know so little of the special conditions which exist here. However, some of the things I have been thinking about will apply to rural people everywhere, for they have to do with fundamentals..

What are the pressing needs of the farming people which should be met by education? If country people are going to adjust themselves satisfactorily to modern life, there are three major changes which will have to come about. First of all, farmers need and want an education which will fit them better for rural living. In my mind this is the most important matter of emphasis. Second, they need an education for understanding

the industrial society in the midst of which they live: urban living, unions, collective bargaining, etc. And third, they want more educational opportunity than they are now getting.

Throughout America farm leadership is saying to educators: We want to have more to do with making the policy on which the education of our children and ourselves will be based. And this very awareness of the need for new directions in rural education to fit the pattern of a swiftly changing country life is of great importance. When the Rural Division of the National Education Association and the American Institute of Cooperation held five conferences in the five great agricultural regions of the country during the first winter after the War, the farm leaders who were invited to them spoke in no uncertain terms. In fact, they came to the problem not only with enthusiasm, but with a freedom from educational professionalism which added reality to what they had to say.

First of all, farmers need and want education for rural living. The teachings of rural schools should be built around the existing problems of the rural community. We want for our rural children an education for living in the country that is comparable in quality to the education given in the city, say farm leaders everywhere. Since cities need farm children for replacement and more children grow up in rural areas than can earn a living there, what is taught in the rural school should be broad enough to fit youth for either country or city living. America has a vast stake in rural schools because there future citizens are being trained. In those schools, whatever they are, we are educating future men and women who must make democracy work better than it has worked in the past. If farm people are going to be able to hold their own and more; if they are going to be able to steady American life at its base, they must believe in the values of farm life and the democracy which makes it function. The future of farmers in our country is inseparable from the future of democracy, and the reality of democracy is not only in more food and better houses, but in better education.

But rural education is not always designed for rural living. It does not sufficiently hold up the dignity of farming. We who live in the country need a rural education that makes plain to us and

our children the heritage that comes to those who farm. We need an education that broadens and lengthens our point of view, that liberates us from the age-old provincialism and isolation of country life. When farmers have this, farming may attain more stability and our children will want then to hold to farming.

Today they tend to hanker after the city, its ways and its opportunities and its vaunted advantages. Rural schools are largely built upon city schools, and rural teachers are trained in urban ideals. This is not so in every case, to be sure. I know of many places which are striving to break from the terrific push of city culture upon the land. The leaders of these schools are not trying to turn back the hands of the clock. They well understand that the dominant culture is technological and urban, and that this is inevitable and good. They merely hold that the farm values are good also, and must be nourished and developed side by side, lest our young people be weaned away from them and our country life be swept by the tide of industrialism. In the last analysis, they know too that the country is the source of new life and new blood for our cities, and that some farm youth must inevitably go. It is for those who stay that country living must have meaning and satisfaction. The schools throughout America's rural areas can do much more than they are doing today to insure all this. A new agriculture which is emerging will help the farmer build a new dignity and a better way of farming. Perhaps this will be the beginning of a new country education.

Today farmers are more scattered and less organized than it is well for them to be. They usually cannot meet the cost of better schools. Perhaps this is their weakness. Perhaps the future demands organization and cooperation. An agriculture based on many types of cooperative activity will have breadth and possibilities far beyond the things it is now doing. It may build a new rural school at the grass roots, and these schools will be concerned with education of children and grown-ups alike, with the ideas and functions of an improved agriculture and with more satisfactory country living: conservation of the land, cooperative endeavor, democratic participation, cooperation with the state and less fear of government. In the long run, out of this kind of stable community can come a better appreciation of the world

in which farmers live. And in the schools which farmers want students should be given an opportunity to discuss that world and its current controversial issues, such as the Missouri and Columbia River Valley developments, operation of local and state governments, financing of schools, taxation, political issues, international and national problems.

Farmers need education for understanding the industrial society in which they live. Though rural schools are frequently poor reflections of city schools, this does not mean that farm children are taught truly to understand the nature of industrial society. What I have said about city schools will hold for the rural consolidated school and even the "little red schoolhouse." Education has been dominated by a point of view largely shaped in the cities by employer interests. Country people have seen industrialism develop a race of wage-earners, but their schools have failed to interpret what was taking place. This struggle of the working people of the towns for a greater participation in the affairs of their jobs or their communities has found little place in rural schools, and certainly not a great deal of sympathy.

There is need in rural education for a broader, less prejudiced teaching of the way folks live in cities, the nature of employment and opportunity, the pressure group struggle and why this exists. Country boys and girls must understand the needs of city workers. They must come to see the interdependence of city and country and that rugged individualism is no longer enough, but that cooperation is essential to survival. If this were done, if a whole generation or two of country boys and girls grew up with some idea of industrial society, the current gap between town and country would be on its way to closing.

Farmers want more educational opportunity. We have a free public school system, and we have our great Land Grant colleges. Farmers do not question the fact that our Government has done much to raise the standard of scientific farming in an age of science. The Department of Agriculture, the schools, and the Extension Service and TVA have made a tremendous contribution to American farm life. What many farmers are coming to believe is that these great educational opportunities should be more in accord with dem-

ocratic ideals. Inequalities of opportunity clearly exist. Rural schools in poor farming communities (such as in parts of the South) are far worse than those in regions like eastern Pennsylvania, Ohio, Iowa, New York where the soils and economic conditions are better. And the Agricultural Extension Service, in spite of all its admirable qualities, tends towards class education where the more secure, better-placed farmers benefit most. There should be no economic factor which selects people when it comes to education; a truly democratic educational system should be for all. How, otherwise, can the "levels of society" of which Woodrow Wilson spoke, be lifted by the "experiences of ordinary men?"

Many farmers make use of the educational opportunities in America. Many do not; many cannot. The reason goes back to poverty. And neither the poverty nor the discrimination against it should be. The situation points a finger at the whole serious business of the instability of rural life in our country. Many farmers are not poor by accident. Partly the fault is theirs, to be sure. But the fault lies at many other doors also. Possibly in no other trade or profession do men work or seek a livelihood with so little or such inferior training as that of many farmers. How often have I seen an expression of bewilderment and dismay creep over the face of a man who is no longer young when he realizes that he doesn't understand the fundamentals of farming in a changing world, though he was born and brought up on the land. Discrimination in education should find no place in a democratic society, and farmers know and understand this and would like to see a change.

Farmers need education suitable to the region or part of the country in which they live, for the regional differences in America are great. But education must give an understanding of the whole of America and of America as a part of the world. For it is important to break down any remaining rural isolationism in a world which can no longer afford it.

Finally, farmers want education for a changing world. They, like other Americans, are giving up their isolationism, and this applies to their attitude toward other countries and toward the business of living in a dynamic and unfolding society. Rural schools could do a far better job than they are do-

ing to prepare farmers to meet our headlong advance, and some are beginning to understand this.

Most farmers, like most wage-earners, are intensely concerned with the prevention of war. Moreover, farmers in recent years have been developing and using cooperative techniques. They see their cooperatives working, and they begin to ask of the schools that they prepare the young men and women who are growing up in the country to be better fitted for that world cooperation, the need for which was so fixed upon us all by the World War. These are tasks which education must perform if we are to have the enlightened outlook which world peace requires. During post-war days farmers are talking of these tasks in their meetings and conventions. Not all farmers, to be sure, but increasing numbers, and this is significant.

Out of the rank and file of workers and farmers is growing this awareness of the need for mutual understanding. Only the most articulate can put into words what they think, but these are saying that the educational task before us is nothing less

than to prepare Americans, for the first time in their history, to be world citizens. They think it means making the United Nations not merely acceptable but sovereign. The race today is between making a world organization and the catastrophe of atomic destruction. The timid education of the past, with its nationalistic bias in history, geography, and literature, was largely responsible for American isolationism. When labor and farmers today ask for a bold, aggressive program to prepare every citizen to accept responsibility as a citizen of One World, they are not merely speaking for themselves. They speak for all humanity. In the words of Philip Wylie: "Human brotherhood is not a dream but man's last passionate necessity. It is as if God were tired of our filthy vanities and obscene wars, as if He had determined to force a choice today, as if He said, 'Here is the fact of your equality; either be honest or strip this earth I gave you as naked as the moon; either trust one another or add yourselves to the incandescent sun; either be wise or die—all of you'."



ON WAYAH BALD

RAYMOND F. McLAIN

Against the living dark of pine and oak
The living light, azalea's flaming fire,
Is laid along the mountain crags. The choir
Of color thrusts its ordinary cloak
Of varied greens aside to sing its wild
Abundant note of beauty to the skies.
The shining rhododendron, mountain-size
Forget-me-not; victorious laurel, child
And crown of peace, unite their sober grace
To give azalea undisputed place
Of glory. Vireo, blue-jay and thrush
Dart swiftly under lowering clouds that brush
A multitude of diamond drops on flower
And leaf; dart quietly in beauty's bower.

RAYMOND McLAIN is the President of Transylvania College, Lexington, Kentucky.

WHAT WE ARE DOING

The Dale Hollow Larger Parish in Tennessee gives a religious ministry to some 4000 people in Overton and Pickett Counties through the cooperation of Christian, Methodist, and Presbyterian U.S.A. Churches. The headquarters, or executive, staff is made up of the heads of the rural church work of the national boards of the three denominations. The local staff, composed of eight ministers and several lay workers, carries on work in 16 organized churches and preaching points in a 100 square mile area. A Larger Parish Council includes lay representatives of the organized groups as well as the staff members, meets on 5th Sundays, and is the policy-making body. Edward D. Hamner, Livingston Disciple, is the secretary. Bernard M. Taylor, Alpine Presbyterian, is the chairman.

The goal of the larger parish is: "Every home a Christian home in a Christian Community." Well-attended and helpful services in the regular church program are considered to be essential. Sunday School work is emphasized. Stewardship is taught. Evangelism is conducted so as to combine visitation with preaching. In August, 1948, a school of evangelism will be taught at Alpine by Dr. Harry Denman and Dr. Asa Ferry. Classes will be held in the morning. Visitations will be made over the larger parish in the afternoon, with preaching services at many key points all going on at the same time each night.

Since the formal organization of the Dale Hollow Larger Parish three years ago several trained resident pastors and workers have been added to this large area.

As to the method of cooperation, each denomination has as its territory those places where the majority of the church members are of that denomination. At certain points established churches were voluntarily combined with others. Most of the open country section of the larger parish is divided into three zones, each with its own pastor and denominational program, one Christian, one Methodist, and one Presbyterian.

Miss Cornelia Russell, Christian Education Director for the larger parish, is a Methodist, paid by the Presbyterians. Her program is subject to the

approval of the local staff. She has done fine work within the area and also at a coal mining community outside the bounds of the parish.

Staff members and ministers of all three denominations accept work in this project planning on long-term service. One of them has served for years in the area of his birth. Another, after a decade on this field, has returned from a year's leave of absence. He and his wife during the year of study secured master's degrees in Christian Education from Columbia University and Union Theological Seminary. All the workers are active in the work of their communities. Mr. Bradley led one of his communities to first place in the County Community Improvement Contest. Mr. Holt is a prominent educator in Pickett County. Mr. Bradshaw and Mr. Taylor, in their respective areas, have been active in extending rural electric lines to the more remote homes. Mr. Weakley and Mr. Hamner are civic-minded men in Livingston, county seat of Overton County. The newest minister, Mr. Covington, plans to do significant work in agriculture on his twenty acre manse property. Mr. Ackley had much to do with securing the new community-built basement lunch-room at the Alpine grammar school. Here a hot noon meal for 150 children at 10 cents each, builds resistance to tuberculosis and other diseases.

The Presbyterians, in the Alpine zone where they have been at work in the educational and community service fields for thirty years, have several special workers who can be called on for service in the larger parish as their time permits. They are W. H. Mullins, Farm Manager; J. E. Carothers, Forester; P. D. Olmstead, Manager of the Furniture Shop; Shirley Olmstead, Manager of the Pottery. The Alpine Weavers are also resource people. These industries are part of an effort to minister to the economic needs of the area. They tend to keep some of the young men, especially veterans, at home, with a chance to work and support their families in a wholesome rural setting, at the same time helping to put economic foundations under the churches and other institutions of their home communities. Rev. F. B. Ackley is director of the industries of Alpine Center. The special workers listed above are at the same

time community and church workers, contributing to all the life of the community, both husbands and wives busy all the time.

The interdenominational parish sponsors the Dale Hollow Tuberculosis Center. This is a "rest home," or "nursing home," rather than a hospital. Miss Mary Liter, R.N., is in charge. The Center was opened June 29, 1947, in S.A.D. Smith Cottage, formerly the girls' dormitory of Alpine Institute (a Presbyterian school no longer in operation). Tuberculosis is too common in this parish. By faith the parish seeks to meet this urgent need. The patients pay what they can, but often all family resources have been used up and other members of the family have contracted the disease before the patient has secured needed institutional care. For this reason most of the cost must be paid by voluntary contributions. Local people, at real sacrifice, have given \$3000 in cash and produce during the first six months of operation, to pay the running expenses of the tuberculosis center. The Methodist Board pays the nurse, and the Presbyterian Board provides the building, heated and lighted. Overton County has granted what financial aid was available. No state aid has been given so far, but friends outside the area have made some welcome contributions. The Rev. Vernon Bradley, larger parish Methodist pastor, is chairman of the board, and Anne Taylor, wife of the Presbyterian pastor, is the treasurer.

The spirit of cooperation is very real and happy, locally and at denominational headquarters. These three denominations are able to do more for their people together than they could do separately, and while there is much room for growth and improvement, encouraging progress has been shown. Rev. Eugene Smathers, Big Lick pastor, has called this one of the most significant experiments in inter-denominational cooperation in the South today. Those on the field say that the thrill of cooperative Christian work is always new.

TEACHING AND PREACHING THROUGH HEALING

A. KENNETH HEWITT

At the foot of White Top Mountain in southwest Virginia is a village called Konnarock, which is widely known as the center of the Lutheran

Mountain Mission Project, and which has a three-fold program of healing, teaching, and preaching.

Upon visiting Konnarock, one is immediately attracted to the Konnarock Medical Center and its works of mercy among the less-privileged mountain people of an area some forty miles square. The people of this area have meager incomes and few conveniences but they have had their characters and lives stabilized and toughened by having to earn their livelihood the hard way, farming on the steep hillsides without the aid of modern equipment.

The medical work of this mission began many years ago and proceeded a long time with only nurses doing the best they could to promote clinics by non-resident physicians, hauling patients long distances over rough mountain roads to town, and supplementing the treatments of the physicians to the best of their ability. In 1940, a modern medical center was built, which now consists of waiting rooms, offices, examination room, X-ray room, laboratory, and a two-bed clinic or emergency ward. The equipment in the center is modern in every respect. The physician's apartment is in the second story of the building.

In the fortunate selection of Dr. Heinz Meyer, a German refugee who also knew of life's hardships under the Nazi regime, the Board of American Missions not only secured a capable resident physician but, along with his wife assistant, a wise directorship in the building of a sound medical program. This middle-aged German couple with their two children taking advantage of this opportunity to work for \$50.00 a month, a place to live and a few farm products, started from the bottom again to regain by their service a position of love, respect, and independence.

Much of the success of the Konnarock Medical Center's program can be attributed to the sound philosophy and basic principles under which it is founded and operated. The underlying purpose of the entire program is to put into action the teachings of Christ on service and healing and, in so doing, build His Kingdom. Consequently, the program is more idealistic than pragmatic. The

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needs of the people are met, regardless of creed, the personal cost, or hope of remuneration.

The ultimate purpose of the workers is not simply to relieve suffering but, in so doing with an educational program, to salvage and rehabilitate lives by helping people to get on their own feet physically, emotionally, and spiritually. They will then, in turn, regain and maintain their own self-respect and economic independence to live happily in their own way of life.

The patients are taught, as they receive treatment, that this help is made possible by the Church and that with every privilege in life there goes a responsibility. More emphasis is placed on their moral obligation than their financial one; consequently, they consider returning something for their benefits a privilege rather than a duty. Financial returns for service rendered are good. This makes the work practically self-sustaining.

The greatest health problem in this mountain area is a form of malnutrition, or improperly balanced nutrition, resulting in disorders of the digestive tract and of the skin, emotional imbalance, and the so-called rheumatic complaints. Consequently, the large bulk of the treatment is to combat malnutrition until a proper diet is established. The matter of getting the people to provide and consume the proper food has been a long process of education, the success of which is the result of persistent, patient instruction, both private and public. Adult classes on gardening were conducted each spring, at which time the doctor advised on the health value of the different vegetables as the teacher told how to grow them. Special instruction was given in food conservation in order to retain the nutritional value. The people were advised as to the type of livestock to grow for the more nutritional values in lean meat. But the most effective education of all was the persistent repetition of instruction by the doctor day after day to each individual patient. The result is that today less than 25% of the doctor's patients come from this immediate community of intense education, which formerly supplied more than 75% of the patients.

A Deaconess nurse is used in the Konnarock regime, whose duties are to deliver babies, render first aid service, and assist the physician in the out-



Dr. and Mrs. Meyer examine a patient at the clinic
lying districts, set up clinics, and direct or bring patients into the Medical Center.

A system is in practice in which 90% of the babies are delivered by midwives, who have qualified by attending classes of instruction at the Medical Center. These midwives serve those mothers who have had prenatal care at the Medical Center and they are assisted by the doctor where there are complications expected in childbirth. If complications are serious, the mother is usually sent to the hospital. In the six year history of the Medical Center, no mother has been lost in childbirth, while only two babies were lost in unavoidable complications.

Better Baby Clinic days are truly show-days at the Medical Center. Mothers come from miles around to bring their tiny tots for their regular check-up and care. The improved health of the children over just a few years ago has been remarkable. While statistics reveal that the average infant mortality rate of the southern mountain area is 30%, the Konnarock area can be charged with an infant mortality of less than 2%.

One indication of the effectiveness of the Konnarock work is revealed in its rapid growth. In 1940, 1337 treatments were administered, while 5162 were given in 1946.

The real value of this work of mercy can be seen only in the lives and souls of people. People who never had a chance to feel well are now happy and working again. The area that once made the

largest number of applications for aid from the Public Welfare Department now makes less than any other community in the county. Children that would have died now live. People whose lives were once burdens to themselves and others now are happy and thankful.

HANDICRAFTS

THE CRAFT EDUCATION PROGRAM IN THE SOUTHERN HIGHLANDS

The Craft Education Program of the Southern Highlands is the child of a dream . . . a dream not of a single individual, but of a group who saw and felt and knew one of the several needs of the mountain area. That need is the continued growth and development of a more intense, a deeper and a richer craft movement. Officially the Program began July 1st, 1944, with a complete survey of the craftsmen, craft centers, and resources existing and available.

Since the beginning, the Craft Education office which also acts as executive office for the Southern Highland Handicraft Guild and Southern Highlanders, Inc. has been located in the wood working building of Woodcrafters and Carvers in Gatlinburg, Tennessee. The staff consists of Marian G. Heard, Director, Winogene B. Redding and Harriett Gill, as Assistant Directors. From this office has come the *Highland Highlights* which is written and distributed every once in a while, to tell craftsmen of interesting events such as exhibitions, new sources of supplies, and the work of the Staff.

The Craft Education Program aims to: (1) raise educational standards; (2) improve design, quality, and variety of products; (3) improve living conditions; (4) impart special skills to anyone desiring them; (5) train craft teachers; (6) develop new crafts, and small industries; (7) organize lists of available supplies and materials; and, (8) educate the public in appreciation of better handicrafts.

These aims are accomplished by: establishing and maintaining relationships with all craftsmen and agencies within the area through personal contacts and correspondence; serving as a clearing house for craft teachers, schools, employment, and crafts produced; and formulating a unified craft-education program. To realize these values it cooperates with other existing agencies, currently unable to meet their craft needs; sets up short term

institutes and community classes; sends out staff to advise and assist; provides educational aids (such as books, exhibits, pamphlets, and mimeographed materials); arranges for scholarships; prepares new materials and promotes exhibitions. The staff studies craft problems such as: cooperative buying of materials; production costs and other problems, including wholesaling and new materials, dyes and wood finishes. They attempt to introduce crafts not represented in the area and provide new market outlets.

Among the handicrafts taught and practiced in the membership of the Southern Highland Handicraft Guild and the Southern Highlanders, Inc. are spinning, weaving, vegetable dyeing, wood-working, wood carving, pottery making, blacksmithing, metal working, jewelry making, stone polishing, silk screen printing, block-printing, leatherworking, basketry, making hooked rugs, batik, chair-seats, and brooms.

The Craft Education Program staff believes that crafts have an important part to play in everyday living because they contribute so greatly to the physical, mental, and social growth of individuals. Physically, they provide manipulative experiences to aid in the coordination of mind and muscle; mentally, they create opportunities for developing powers of reasoning, imagination, and observation; and socially, they contribute to the building of a better citizen—more cooperative, orderly, with greater self control and initiative.

Perhaps the most tangible, interesting, and stimulating experience involving the staff, is their participation in individual and community workshops. These sessions with people have varied in relation to the situation and the needs of the people and the community.

To Tennessee . . . to Georgia . . . to Virginia . . . more specifically to Alpine, to Rabun Gap . . . to St. Johns-in-the-Mountains . . . and to Norris they have traveled; to help with the design of a luncheon set, the building of a kiln on a backyard hillside, the pricing and locating of an outlet for craft articles, or the demonstration of specific techniques.

If you could see one of the staff traveling by bus with suitcase and cardboard cartons full of tools and books and materials you would laugh

with the bus driver who said, "Are you sure this is all today?" or the one who said, "It's just a wide place in the road," then stopped long enough to hide the paraphernalia behind the pillars and in the bushes while she walked up the hill. Yes, that was an introduction to Rabun Gap, Georgia—a community school and across the road the high school on a hill—both located in a richly fertile and beautiful valley. That was an introduction to a group of eager individuals who were interested in learning—learning to work with metal. Five came the first morning, twenty-five the last night. And now, too, they are weaving on five looms set up in one of the vacant rooms in the community school.

A little northeast in Norton, North Carolina, is a small community of sixteen or twenty weavers who are weaving because they "love to weave" and want to supplement their cash income from their farms.

Another staff member traveled down the Hendersonville Road out of Asheville to Zirconia and on to Sky Valley—which during the summer time is a music camp. There she helped a group solve some of their weaving problems. There for the first time in twenty years, she was stuck in the mud!

Some of the staff were invited to participate in the yearly Fair at Cherokee by being two of the judges in the handicraft division. They examined the articles exhibited and allocated the blue and red ribbons. Then they discovered that there had been a group in the far corner testing their ability as judges—wondering if they knew the difference between the hand made and the machine made. They proved themselves.

The workshop highlight for the year was the Annual Craft Education Program Workshop which for the past three years has been held at the Penland School of Handicrafts in North Carolina. The staff leaders were experienced craftsmen from the membership of the Southern Highland Handicraft Guild. The students were individuals from in and out of the area who were interested and wanted to learn about a new craft or material or to continue their development in a familiar one. The students played, as well as worked. There were folk games at night, movies, trips to emerald and iron mines, and picnics in the woods. They

wove; they worked with leather, metal, wood, and clay; they ground and polished stones and set them in rings. They were a busy lot, a happy group. The objective of every workshop is to make people better citizens of their community—make them more conscious of the world around them, as well as to help them become better producers of a product worthy of the market.

Craft, like education, is a means of enriching daily living. It is a means of developing a deep sense and understanding of tools and materials. Craft is more than skillful manipulation of a material. It is a means of building which unites the hand and the mind in the construction and designing of everyday forms. It is a visual means of helping people think through and solve specific problems in space. It is not a preconceived idea imposed upon material, but it is the growth of a form through the tool and out of the material. There is no limit to the physical, mental, and spiritual growth of individuals involved in creative building.

Harriett Gill
Asst. Director of Craft
Education Program of The
Southern Highlands

RECREATION

CHRISTMAS COUNTRY DANCE SCHOOL

FRANK H. SMITH

The "Christmas School" has become quite an institution. The gathering of a hundred and eleven men and women from twenty states—nearly half the States in the Union—at a time like Christmas is in itself an extraordinary thing. Many persons coming from long distances left their homes on Christmas Day—and a few spent Christmas on the way to Kentucky.

What is the purpose with which these folks come trekking into Berea? A superficial answer would be: "They come to dance and sing." While dancing is the most time-consuming activity at the School, and singing—both planned and spontaneous—an important part of the Christmas School program, these activities are enjoyed against a somewhat more serious background.

At a remarkable session, a few members of the School told about their personal experiences. One

man had taught dances, learned at the Christmas School, to displaced persons overseas—refugees from Northern European Countries, who had fled from the Russians. These homeless ones were in German refugee camps. The story of their release of spirit under the influence of music and dancing was, however, only one of the many thrilling things about which we heard during this wonderful session entitled "What We are Doing."

The background of English songs and dances in the repertoire of the Country Dance Society was described by May Gadd. A movie was shown by Mrs. Raymond McLain illustrating the visit of a group of American Girl Scouts to the International Conference of Girl Guides and Girl Scouts held in England last July. Earl Blank spoke interestingly on "Informal Dramatics." President Hutchins gave us a fine introduction to the program and philosophy of Berea College.

The daily schedule consisted of song, dance, lecture, discussion, informal dramatics, story-telling, and recorder playing. Then at odd moments folks were busy copying music and dance directions, getting acquainted, listening to dance records, strolling about the town, or going on a tour of the campus. A school supervisor from Eastern Kentucky remarked, "This is the most wonderful fun of a lifetime." A visitor from New England said, "I should like to spend months down here, getting acquainted in the mountains and at Berea."

The teaching staff was rather large — May Gadd, National Director of the Country Dance

Society; Mrs. Raymond McLain, "Bun," and Lovaine Lewis from Lexington; Georg Bidstrup of the John C. Campbell Folk School; Dr. Earl Blank of Berea College. Ruth White of Hindman was the chief musician, assisted by Eleanor Knotts, a Berea College graduate, Marjorie Keener, a Berea student, and Mary Holbrook of the Council of Southern Mountain Workers. Marie Marvel of the Council, and Frank Smith of Berea College, were co-directors.

I should like to copy Ed Murrow, the well-known radio commentator, who likes to give "One reporter's opinion."

Here are a few of my personal reactions to the Christmas School:

I should like a better balance in the selection of lecture and discussion topics:

1. We need to hear from Georg Bidstrup about the background of the Danish dance tradition.
2. A person like Grace Ryan, author of "Dances of Our Pioneers," could enlighten us about "old-time" dancing in the Middle West.
3. I should like to have more contributions from people outside our area along the line of "What We are Doing."

Then I should certainly enjoy learning new dances and hearing square dance calling from students in the Christmas School.

To quote the words of George Bidstrup, "The Christmas School is a powerful institution. Let us keep it strong and united."

EDITORIALS

Recently I have been reading over some interesting material having to do with the period in which Mr. Campbell was brought up in Wisconsin—the period of the felling of the great pine forest, the rafting down the Wisconsin River, and the entrance of the railroad, changing everything. Gavin Campbell, John's father, helped bring the first railroad into the Wisconsin pineries in 1871, and John grew up amid the changing scenes of a pioneer river settlement growing into an orderly town.

Discussing this with Herman Estes, who was born near the junction of the three forks of the Kentucky River in the vicinity of Beattyville, Lee County, Kentucky, I was surprised to find how well he remembered a similar period along the Kentucky River. This period was later than in Wisconsin, starting about 1870 and still active in 1908 when Mr. Campbell and I went into Kentucky on the first long lap of his mountain study. I noted in my diary on January 17, 1909 at Oneida, Kentucky: "River still high and rafts moored to the bank. They said eleven rafts that had gone through the narrows the day before are being smashed to pieces."

Some of the mountain conditions were naturally different from Wisconsin, but it was equally colorful—hard, rough, wild, full of romance, danger, bravery and violence. How little we know of it! It passed quickly, like the famous cow-boy period, but no one, as far as I know, has recorded it.

Would it not be very worthwhile for MOUNTAIN LIFE AND WORK to keep its columns open to longer or shorter bits of such mountain history, related by those who saw or experienced them—or secured, first hand, from those who took part in them? There must be many living who could give us all kinds of local data of an intensely interesting and vivid kind. Let us see if we cannot make our magazine a store-house of such contemporary history. We begin in this issue, with a few of Herman Estes' boyhood recollections of how the forests went down the forks of the Kentucky River.

The raft-running picture was taken by my sister, Daisy Dame, who spent the year of 1909 at Oneida

at the earnest request of J. A. Burns who wanted the children of his country to have the kind of kindergarten he had seen her teach in Boston. Mr. Burns, himself, told me of running rifles down on a log raft—for use in the local feud—when he was a young man.

O.D.C.

In comparison with the total population of the Southern Mountain region the groups associated with the Council of Southern Mountain Workers touch directly a limited number of lives. Only a small percentage of mountain young people attend our schools; our relatively few churches are scattered among a host of other churches whose pastors and lay leaders do not attend our meetings, while our medical and other community centers are certainly not large in numbers.

In the face of our relatively limited resources our task as mountain workers obviously is a qualitative rather than a quantitative one. And we know that historically the influence throughout the mountains of individuals and institutions associated with the Council has far exceeded their proportional representation. As one looks back over the years he has only to cite the name of John C. Campbell to support this observation. And within our fellowship today there are personalities, institutions and community centers whose reputation for constructive work extends not only throughout the mountains but far beyond them.

In doing qualitative work it is essential to husband carefully whatever assets we may have, whether of money, personnel or time. We should waste none of these doing what other groups would be quite willing and able to do the moment we stopped doing them. For example, why carry on a local school program which is rightfully a public responsibility? Only a school which clearly is doing superior work, which is caring for students who would otherwise go without education, and which is serving as a model for public school development, should have the support of private educational funds. This is equally true for health and social work.

To pioneer has been and continues to be the task of private agencies in the mountains; and there was never a time when pioneering was more needed. But pioneering in these times is more difficult intellectually than it was for our predecessors. They had something tangible against which they could test their strength: long distances on horseback, weary trips across the mountains, camping by lonely streams. Our pioneering, on the other hand, is more of the intellect and spirit. It is a marshalling of resources, a searching for fresh springs of water where spiritual thirst may be satisfied.

The poverty is still there, the relative loneliness, the dreams which reach beyond the stars. And insofar as we find the solutions to these problems for a few people we shall find them for many. Good

news, as well as evil, travels fast; there are fortunately many agencies in modern life eager to spread messages of achievement and hope.

To repeat, then, let us husband our resources; let us assemble for our work the finest minds and the strongest hearts we can find; let us shake off whatever outworn traditions impede us; let us put our minds and our strength to the task. Should we do that, new beacons will be lighted among our mountains to lead men into a better way of life tomorrow than they have today, and beyond tomorrow there will be that sustaining hope and trust which must ever transcend all our tomorrows. A relatively small light, if it is carried far enough up the hill, can be seen at a great distance.

A. M. B.



AMONG THE BOOKS

SOIL AND STEEL, by P. Alston Waring and Clinton S. Golden. Harper and Brothers, New York, 1947, 240pp. \$3.00.

In *Soil and Steel* a farmer and an industrial worker look at their world. They see a climate of peril. Anxiety over the future is in the minds of most farmers and most wage-earning people. The authors feel that the farmer and the wage earner have every reason to work together. Why they do not is an important question for those interested in a free America, and it is fully discussed. Many illustrations of techniques for unity are given.

In addition to the cleavage between farmers and workers, the authors state that there is no such thing as "the farmer" as a class. Great differences exist between the one-third at the top and the one-third at the bottom. The coalition of the upper third in agriculture with those non-farming groups of businesses concerned with processing and distributing food is the Farm Block. In its present role it is a force for cleavage in America. The Farm Block seeks its own self-interest at the expense of other farmers.

The authors point out significant differences in the National Farm Organizations like the Farm Bureau Federation and Grange and the National Farmers Union. The two former organizations maintain their members on the basis of getting something for them by applying pressure on Congress or by opposing something else. The National Farmers Union, on the other hand, "does strive to improve the lot of its members, but does so through a broad program of cooperation with organized labor, consumer groups, and progressive people, and by advocating and supporting legislation for the general welfare."

The program of economic and political action worked out for the joint efforts of farmers and city workers is one that is for the welfare of all Americans and points the way to greater freedom and security, not only for these two groups but for all consumers.

—Dagnall F. Folger,
Director
John C. Campbell
Folk School
Brasstown, N.C.

LABOR'S RELATION TO CHURCH AND COMMUNITY edited by Liston Pope, Harper and Brothers, New York.

Liston Pope, of Yale Divinity School, has assembled a series of addresses given at the Institute for Religious and Social Studies in 1944, '45 and '46.

This book of one hundred seventy-five pages has three sections. The first covers seven articles on the general topic of Labor and the Community. It is much more valuable than the following one on Labor and the Church. The former deals with Labor and Education, Children, Politics, Minorities, Fair Employment Practices. The first chapter of this section is especially interesting. In it T. North Whitehead, under the title "Meaningful Jobs for Whole People," insists that we must look at man's life as a whole. The worker "is not an abstraction, an 'economic man,' but a whole man with his hopes and fears, his customs and his ideals; it is the same man at work and play and . . . we must avoid building an artificial barrier between the different parts of the worker's life." The following quotation might stir some to read the book, "There is nothing wrong with the profit motive; properly understood, it is a high ideal and a law of life . . . My thesis is that the business managements tend to reduce their profits by failing to satisfy the social propensities of the workers." Many liberals will wish for a chance to sit down and ask further questions of Dr. Whitehead after reading his chapter. The other chapters in the first section are valuable in that each of them gives a short historical sketch of the efforts of the Labor Movement to work and influence the general life of the community.

The chapter on Organized Labor and Education is particularly good in its suggestions as to how to remedy the lack of a fair and adequate presentation of the Labor Movement and its influence in the educational set-up of today. Question any high school or college student and it is apparent that ignorance or prejudice are the results of their education or lack of education on this subject.

The second main section of the group is headed "Labor and the Church." Kermit Eby and John Ramsay as usual do a good job. Eby writes on Labor's Challenge to the Church while John Ramsay writes on The Reconciliation of Labor and Re-

ligion. Bernard Clausen was assigned the topic "Religion's Contribution to Labor Leadership." He uses four pages to say that religion can (1) teach labor to "relax, drop care off like a garment," (2) "provide the knowledge that when things happen to us, the important matter is not what the things do to us, but what we can do to the things," (3) teach labor that "everything is going to come out all right in the end." I don't know why this chapter was included. There is very little that can be said for Religion and its contribution to Labor but there is surely more than that. The work of the Federal Council of Churches and of some denominational agencies would have furnished something more than this "sermon" by Dr. Clausen.

The last section gives the spiritual autobiographies of some well-known labor leaders—Myrna Siegendorf, Harry Read, Alfred Hoffman, Lucy Randolph Mason, Nelson Cruikshank and Ellis F. Van Riper.

—Charles M. Jones

ANNOUNCEMENTS

The Council office frequently receives requests from public and school libraries for back numbers of *Mountain Life and Work*. Certain issues are no longer available. The following numbers are very much needed and would be put to good use if any of our readers are willing to part with them: Vol. XIV:3, October 1938; Vol. XVII:4; Vols. XVIII, XIX, XX, XI, covering the years 1942, 1943, 1944, and 1945.

SEEDS FOR WAR VICTIMS

The *Rural Life Association* is circulating a folder asking for seeds to be sent to Europe's starving millions. Help people to help themselves. All standard garden vegetable seeds and the following field seeds may be sent: wheat, rye, oats, corn, barley, soybeans, clover, timothy, alfalfa. Send them in any quantity—a bushel, a peck, a small package or a carload. Package and label carefully, then mail to:

"Seeds Project"

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